

Résumé

WATSUJI AND LOEWITH ON THE HUMAN BEING AND ETHICS

Osamu HAMAI

If you read Tetsuro Watsuji's "Ethics as the Science of Human Being" (Ningen-no Gaku-toshite-no Rinri-gaku), you can not help but think that he has received many helpful suggestions from "The Individual in the Role of a Cooperative Person" (Das Individuum in der Rolle des Mitmenschen), written by Karl Loewith. Indeed, there are many extraordinary similarities between the two persons in their basic concepts, central ideas, and some unique interpretations of the philosophy of their forerunners. Although Watsuji himself mentions Loewith but once in his lifework, "Ethics" (Rinri-gaku), we are able to trace their common ideas and arguments about human beings point for point throughout their works.

One of Watsuji's most important concepts, namely, that of the 'Person-person Relationship' (Aida-gara), certainly overlaps with the concept of 'Human Co-relation' (Verhaeltnis) which Loewith assumes to be fundamental and through the clarification of the meaning of which Loewith thinks that ethics can be well-grounded.

Another basic concept in the ethics of Watsuji is that of 'Human Existence' (Ningen-Sonzai). The equivalent German phrase, 'das menschliche Dasein', is one of the most basic concepts in Loewith. Here we have to observe, however, that both these scholars totally owe their styles and methods of thinking to the phenomenological philosophy of Martin Heidegger, though, on the other hand, they sometimes criticize him, namely, his 'ego-logical' understanding of 'the human being' (das Dasein) and 'the world' (die Welt).

According to both scholars, the 'world' (Se-ken or die Welt) means, originally and primarily, 'the human community' or 'the common world'. Therefore, they regard the relationships of 'the person in the world' (das In-der-Welt-sein) with other people as direct and essential. Heidegger, on the contrary, regards these relationships as possible only through the intermediation of the tools which

'are-to-be-used' (zuhandensein) by people.

Next to Heidegger, Wilhelm Dilthey is one of the most important philosophers in the view of both scholars. However, they appreciate the significance of Dilthey's thought in different aspects. Loewith, who highly estimates Dilthey's philosophy of 'Life', connects the concept of 'Life' with the concept of an 'Interrelational Being' (Miteinandersein). Although Watsuji also recognizes the significance of the philosophy of 'Life', he most highly appreciates Dilthey's methodology, that is, his 'hermeneutical' method. However, he criticizes Dilthey for his misunderstanding of 'the expression' of 'Life'.

Compared with Dilthey, Ludwig Feuerbach is a more important philosophical anthropologist in the view of both Loewith and Watsuji. Loewith claims that Feuerbach is clearly a forerunner of the philosophy of interactive-human-beings, because he stresses the importance of the relationship between 'I' and 'thou,' which is the most fundamental characteristic of human relationships. As for Watsuji, he also thinks that Feuerbach is certainly a very important philosopher and one of the founding fathers of 'the Science of Man',— that he has, as it were, opened the door leading to 'the Science of Interactive-Human-Beings'.

Now that have we established that there are many important correspondences and similarities between Watsuji's thoughts and those of Loewith, we should investigate hereafter to see if, in spite of these similarities, there might yet be totally different metaphysical views and standpoints about humanity between the thoughts of the two scholars.

Résumé

THE ABSOLUTE GOOD AND THE MIRACLE OF FORGIVING —ARENDT'S APPROACH TO JESUS OF NAZARETH—

Ichirō MORI

In her major work *The Human Condition*, Hannah Arendt treats one of the most remarkable figures in human history, "Jesus of Nazareth," as a revolutionary man who brought fundamental changes in the sense of values of the ancient world. The aim of this paper is to reexamine the radical meaning of the revolution performed by Jesus, reconsidering his teachings of the "good" and of the importance of forgiving.

As Arendt says, goodness in an absolute sense must be distinguished from the "good-for" or the "excellent" in Greek and Roman antiquity; it became known only with the rise of Christianity. The activity of goodness taught by Jesus is done for nothing but goodness' sake, so that it cannot be genuine when it appears openly and publicly. This extreme tendency to hide from being seen or heard gives the good work its otherworldly character. Therefore, if the "good" is put into the public realm as a cause of political action, it is no longer good and must destroy the common world itself.

Another new value discovered by Jesus, according to Arendt, was the power to forgive. This faculty provides the possibility of redemption from the irreversibility inherent in all human actions. It is often said, "To err is human, to forgive divine." Jesus, however, maintains, first, that it is not true that only God has the power to forgive, and, second, that this power does not derive from God, but must be utilized by men toward each other before they can hope to be forgiven by God as well. Since he was not only the discoverer of the role of forgiveness in the realm of human affairs, but also actually showed such a human possibility as an action of freedom, Jesus was considered by people to be a man of "miracles." What is contained in Jesus' teachings of forgiveness is the freedom from vengeance.

Résumé

FAULKNER'S SPLENDID LUMBER ROOM *PYLON*

Kiyoko TōYAMA

Of all the neglected non-Yoknapatawpha tales of Faulkner, *Pylon* is usually considered the most unquestionable failure. Faulkner himself does not regard it highly, classifying it as a tour-de-force he wrote as a relish from the rigorous work which writing *Absalom, Absalom!* demanded, to put it aside for a while. We have to admit that *Pylon*, with its lack of focus and polish, resists all analysis based on methodical criticism.

Yet, when read as a professionalism aside, a reader finds it a treasure house stuffed with Faulknerian elements in near anarchy. Readers are allowed to have a look at his backstage form out of which he brought force his many brilliant performances. In this lumber room we recognize several themes not well digested and developed fully, but destined to be more fully pursued in *As I Lay Dying*, *The Sound and the Fury*, *Absalom, Absalom!*, *The Wild Palms* and *A Fable*.

Résumé

LA GÉNÉALOGIE DU MU'ỜNG ĐỘNG (HOA BINH, NORD VIETNAM)

Kōichirō Uno

Cet article s'attache à donner du Mu'ờng Động (Vĩnh Đồng, Kim Bôi), l'un des plus grands *mu'ờngs* (seigneuries) du groupe ethnique Mu'ờng dans la province de Hoa Binh, une présentation ethno-historique portant sur la période qui va du début de la dynastie vietnamienne des Lê (XVe siècle) jusqu' à la fin des Nguyễn (XIXe siècle). En se fondant sur les chroniques/généalogies du Mu'ờng Động, du Mu'ờng Cờ'i (Kệ So'n, Lu'ớng So'n), du Mu'ờng Bờ' (Hạ Bì, Kim Bôi) et du Mu'ờng Rếch (Nật So'n Thu'ợng Giáp, Kim Bôi), l'auteur examine les alliances matrimoniales et politiques établies entre les «sept *mu'ờng* du Mu'ờng Động», montre l'existence d'un système englobant et hiérarchisé «à emboîtements» (G. Condominas) chez les Mu'ờng comme chez les Thaïs, et développe une critique des thèses de l'ethnologue vietnamien Nguyễn Tù' Chi à l'égard de l'évolution des systèmes politiques mu'ờng (Nguyễn Tù' Chi 1988; Trần Tù' 1996b).

Résumé

WOMEN'S ASSOCIATIONS AS ACTORS IN A CIVIL MOVEMENT —BASED ON RESEARCH IN NAGO CITY, OKINAWA—

Miho TAKESHITA

This paper is based on two field research projects done during December, 1997, and September, 1998, in Naha and Nago, focused on women who led associations formed against the construction of a new helicopter base in Henoko, Nago City and a referendum on the issue.

It is worth mentioning that the civil movement against the creation of the new base had a significant impact on the referendum, which was held on the 21st of December 1997. Especially, many grassroots associations led by women played an important part. One of the main purposes of this paper is to look at this civil movement from the perspective of gender. Furthermore, it is meaningful to look into the movements of women in Okinawa, since these women's movements have engaged in the distinctive activities and have had a distinctive spirit because of the fact that such women live with military bases all around them. The study of Okinawan women will show a different side of the women's movement since the situation of women in Okinawa is different from that of women in the rest of Japan.

The approach to issues involving women has moved gradually from the "equal rights for women" movement to "gender analysis" ever since *de-jure*, or legal, equality between women and men was secured by local, national, and international women's movements. The issue moved from "equality" to "integration", "empowerment" and "gender analysis in the mainstream". The movements connected with the Nago referendum, however, looked somehow different from this general trend of women's issues.

Women's associations in Nago were based on the coalition of "individual" women. Those who had never been involved in civil movements started to associate and created a network all over Okinawa. They identified themselves as

“mothers” or “housewives” to evoke the sympathy and compassion of the rest of the community. That approach created both risks and opportunities for future civil movements as well as for women’s associations in Okinawa.

One of the risks is that the use of the notion of “mother” as the basic characteristic of women could create a spirit inside the woman which separated them from other non-mother women and from men. The opportunities arise the new perspectives that women brought to the US military base issue in Okinawa. The human rights perspective given by the associations of women is that the military bases constitute a structural violence against humanity which constantly threatens the people in Okinawa. That deepens and widens the struggle against the military bases, which has traditionally been fought against illegal land use. These women’s movements also opens new connections with other issues related to the military bases, such as environmental problems, economic development, eco-tourism, and violence against women. Women who have not joined in the coalition of the traditional network can easily advocate “alternatives” to present-day society.

This is not a sudden movement of Okinawan women. Rather, this is part of a continuous appeal of women, it has simply just begun to be seen and heard in society. Women have been doing active work for many decades, but the results have become more and more visible in the recent years of “change”. The situation is still changing, and so this study should be continued.